UNITARIAN WORD & WORK

MARCH
1915

The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

Publication Department
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Massachusetts

50 CENTS PER YEAR 7 CENTS PER COPY

THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. The subscription price is 50 cents per year. The price of single copies is 7 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 18 | March, 1915 | No. 6

EDITORIAL

The Bigoted Liberal

"OF all bigots the bigoted liberal is the most intolerable." This statement, made at a recent meeting of Unitarian ministers, was greeted with sundry mild explosives of approval, which, being combined in one loud ejaculation, would have signified a Methodist "Amen." The statement, in other words, was greeted with so much approbation that it deserves reasonable consideration.

If by a "bigoted liberal" is meant a theological controversialist perpetually carrying a chip on his shoulder and thanking God that he is not like other men, there is some sense in greeting such an expression with all the fervor of a Methodist "Amen." If it implies that everybody who will not call himself a Unitarian or a Universalist is an object of supercilious contempt and is to be regarded as a survival of medievalism—a poor, blind creature who is lost in the woods and can never get home until he finds the broad road of religious freedom, surely he is as intolerable as he is intolerant.

In this sense a "bigoted liberal" isn't much but a negation, a sort of animated Zero who walks up and down the earth with little to sustain his animation but the belief that his dogmatic denials have more weight than the positive superstitions of his opponents. He is like a zero without its numeral, not having even the distinction of being a minus quantity. Bigoted liberality of this sort never causes two blades of grass to grow where one grew before; and if our new movements depended for their permanent existence upon such supporters, there would be little excuse and no hope in carrying on a Unitarian propaganda.

A "BIGOTED liberal," so defined, has just about two legs to stand on. Standing is his long suit. On one leg he thanks God there isn't any hell, on the other he is equally thankful that dancing, playing cards, going to the theatre and kindred occupations are in themselves "innocent amusements," and not "vices." That often constitutes his total theological repertoire. But if, by any chance he is possessed of a larger outfit with which to clothe his liberality, he will enlarge upon the completeness with which the "higher criticism" has exploded all the theories of Biblical inspiration, how futile it is to talk about sin and death and the hereafter, and how deluded are all those people who concern themselves with the attempt to save a lost world. No missionary proposition (liberal or otherwise) quickens the beating of his heart, no moral obligation to advance the religious interests of the world kindles his self-complacency to action, and no sense of spiritual liberality ever prompts his fingers to dive far into his pocketbook. About the only thing he has that he calls religious is his freedom. It is a freedom unpledged, un-

sanctified and unrelated. It is "the freedom of the wild ass" which cannot be harnessed.

AGAIN, although not generally so tabulated there is still another specimen of the "bigoted liberal" whose value as a promoter of the higher life is on a par with the foregoing. He is generally the Unitarian or Universalist whose ancestors are responsible for his so-called "liberality." He has never been anything but a Unitarian or a Universalist so far as he can remember. The whole face of the earth to him is covered by a meaningless gray mist, so far as objectified religious convictions are concerned. If he subscribes to his own church, it is not so much because he does it with conscious intention and purpose as that his father or mother did it before him. On Sunday he sleeps, reads, golfs, autos. Now and then he goes to a "liberal" supper or entertainment, once in a while he puts on his evening dress and attends a Unitarian wedding. If he lives in a town where the Unitarian church is socially *á la mode* he has the children christened there. If he moves to a city where the Unitarian church is just gasping for life with no prestige and regarded with much disfavor by the community, he is oblivious of its existence. There he allows his children to attend an orthodox Sunday School, to be fed on doctrines that he has never travailed to outgrow and, later on, away they go to a Saint Something preparatory school, there to cut the last line of tradition that has held him to his own historic past. This man is entitled to the name "bigoted liberal" because of the narrow self-sufficiency of his religious inexperience and his apparent assumption that religion is all very well for those who think they need it. He is bigoted in the self-complacent assumption that he was not born like other people.

To such as he there is little need of saying the word "Unitarian." He will tell you that it smacks of sectarianism which he deplores. If he is well provided with this world's goods, the chances are he contributes to all the churches in general, liberally, and to his own church niggardly. He is sympathetic towards all out of doors and indifferent towards the household of his own faith.

SO far the loud "Amen" implied at the ministers' meeting was well said; but there is a kind of zealous loyalty to Unitarianism which is sometimes confounded with the foregoing. Sometimes the term "bigoted liberal" is applied to one who is not entitled to it in any sense other than that the phrase "partisan" was applicable to Abraham Lincoln. This type of "bigot" gets the name simply because he appreciates the meaning of the cause he believes in. He is aware that the cause has cost enough to be worthy of loyalty. With him it is not a mere password for the census-taker, it is not something to be smothered in a complacent toleration of all churches, it is not a matter of unconscious heredity, nor a cause that, in a sort of shamefaced recognition of popular opinion, is not to be mentioned in good society He is a genuine champion of something that to him spells human welfare. For it somebody has suffered. In its name strong men and women have burned the midnight oil and lost favor, been ostracized, sacrificed business, been maligned and ridiculed and misrepresented, stood by its little altar when there was no mystic ecstasy to keep them there. Such misnamed "bigots" have taken note of some things that are corrupting society and the state and the church and making it hard for young people to be honest. They realize that God cannot make this growing and crowding humanity what it ought to be unless people call things by their right names; and to them it follows that people will not call things by their right names in business and politics and industry if they do not call them so in religion, for religion is the source of all power. They want to save the world and provide for the life to come as earnestly as did Jonathan Edwards, or Edward Payson, or Adoniram Judson. Religion for them is dynamic and fundamental and in what they call "liberalism" they believe they see the only thing

under heaven that will bring good-will and true culture and decent relations between individuals and nations. For them religion is not a necessary encumbrance, thrusting itself into the routine of daily life; but a "power unto salvation" that may be used to interrupt or to advance the process of the ages.

THIS last named "bigoted liberal" knows what is going on in the world and he takes the same kind of interest in it that the believer in Conservation takes in the forest, rivers, mountains, or that the entomologist takes in the food products of the soil. As the latter ultimately seek to save the people from famine, so the zealous Unitarian would protect the people from ethical and spiritual starvation. If he gives of his resources, his time, and his word of cheer to his church and its enterprises, it is because he knows there are plenty of people who are in need of them. As, for example, the following words indicate, taken from a letter written by a young school teacher of twenty, one of scores that might be quoted,

> "My childhood was lonely and unhappy and the church was my one hope of love and understanding, but I found strife and misunderstanding and when I complained I was told it was my own fault. If you can furnish me information that will answer any or all of my doubts and save my soul (if I have one) I shall be ever grateful. Do not misunderstand me; I am in earnest."

THE Unitarian who has anything like an adequate idea of the obligations that rest upon liberalism today will not be content with the *laisser-faire* attitude. At a time when brute force has become justified by philosophy, and religious medievalism is promoted by the masses of the people, woe betide us if we do not know what we represent, why we represent it, and the consequences of not doing so. Everything dictated by reason and justice and faith must be encouraged in a period when emotional frenzy, and the denial of the truth may do incalculable damage. Our little churches are worthy not only of our loyalty but of our moral pride. They demand not quantity but quality of faith and heroism, and no man who has a dollar to give to religion today makes any mistake by putting it where it can contribute to the practical application of those fundamental ethical and spiritual principles without the recognition of which human society must grow more and more brutal and hopeless.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — Henry M. Williams, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. Lyman B. Weeks died at Medford on February 4th. Mr. James W. Macdonald was ordained at West Upton, Mass., February 10th.

Rev. Edward Day has resigned at Wichita, Kan., to accept a call to Eugene, Ore.

Rev. F. A. Powell has resigned at Manchester, N. H., to accept a call to Braintree, Mass.

Rev. G. L. Thompson has resigned at Laconia, N. H., and Rev. C. E. Aimar at Walpole, N. H.

Rev. R. S. Barrow and Rev. Walter A. Tuttle have accepted calls to Troy, N. Y., and Brookfield, Mass., respectively, and Rev. William Lindsay has taken charge of the work at Memphis, Tenn.

Mr. E. M. Cosgrove has accepted a call to West Somerville, Mass., and will be ordained on March 11.

Journeys

The recent Sunday appointments of the President of the Association have been at Washington, D. C., Brooklyn, N. Y., and Germantown, Pa. His Sunday appointments for March are: March 7th, Buffalo, N. Y.; 14th, Roslindale and Brockton, Mass.; 21st, Cornell University, Ithaca, N. Y.; 28th, Pepperell, Mass. and Middlesex School, Concord, Mass. The President is now away on a brief journey, including speaking appointments at the meetings of the Federation of Religious Liberals in Philadelphia, Pa.; at Pittsburgh, Pa.; Youngstown and Toledo, Ohio (installation of the Rev. Frederic J. Gauld); Detroit, Mich.; and at Buffalo, N. Y., for the meeting of the Religious Education Association. On March 11th he will take part in the ordination of Mr. E. M. Cosgrove at West Somerville, Mass. On the 23rd of March he will be at the meeting of the Meadville Conference at Jamestown, N. Y., and on the 24th he will speak at Erie, Pa.

The Secretary of the Association is also absent from the office on a missionary journey, following the line of Atlanta, Ga., New Orleans, La.; the Apalachicola circuit in Florida; Orlando and Jacksonville, Fla.; Charleston, S. C.; Charlotte, N. C.; and Richmond, Va. Both the President and Secretary will conclude their present journeys so as to return to Boston for the meeting of the Board of Directors on March 9th.

Dr. Francis G. Peabody was obliged for reasons of health to abandon his journey as a Billings Lecturer in the South. Rev. Henry C. McDougall, Secretary of the New Hampshire Conference, is now serving as a Billings Lecturer, his appointments being at Chattanooga, Tenn.; New Orleans, La.; Houston, San Antonio, Austin and Dallas, Tex.; Oklahoma, Okla.; and Wichita, Kan.

Rev. Edwin A. Rumball has been acting as the representative of the Association, supplying for a month at Memphis, Tenn. He was followed there for two Sundays by Rev. George Kent of New Orleans, the second Sunday service being one of installation for the new minister at Memphis, Rev. William Lindsay. At the conclusion of his work at Memphis, Mr. Rumball conducted services for three Sundays at Huntington, W. Va.

The Secretary-at-large, Mr. Cornish, has spent the past week in the jurisdiction of the Connecticut Valley Conference in cooperation with the committee of that Conference. Field Secretary Brown has devoted himself chiefly to the needs of the churches in Dover, N. H., and Yarmouth, Me.

Finances

The *Christian Register* of February 4 contains a forcible and persuasive letter from the Treasurer of the Association in regard to the financial needs of the Association for the current fiscal year. Mr. Williams has analyzed the giving of our churches

for their own missionary causes and his results are far from flattering to our fellowship. He notes that while our churches are growing in number and have about them many signs of the substantial resources of the people, yet the contributions for the support of their common work are pitifully out of proportion to the gifts of the same people for general charity or the support which they give to their own local churches. One hardly likes to confess that such a poor record is possible for people so generous to all outside causes. The conditions which this year confront the new or weaker churches of our fellowship are such as ought to appeal with persuasive power to the people of the older churches. The ministers of our frontier societies are making every effort to keep the work going, but they have to confront diminishing income and to bear real privations. Now is the time for all who value the influence of a free church to rally to the support and maintenance of the weaker causes. The record of the contributions to the work of the Association during the past month shows that some twenty or more societies have sent in their gifts. A few of these contributions are mightily encouraging. The church at Marlboro, Mass., doubles its ordinary contribution. It is safe to say that no local charity is the poorer for this increase and that no family in the Marlboro parish has been deprived of any of the necessities or even the luxuries of life because of this added generosity. There are a hundred churches in our fellowship which could double their contributions equally well if only the ministers and the parish committees would take hold of the business seriously and earnestly. The gain of $200 in the gift of the Church of the Disciples of Boston is very gratifying. It shows again the influence of an earnest minister, an industrious committee and a united congregation. There is a healthy gain in the contribution of King's Chapel and another in the gift of the Society in Hudson, Mass. A number of the smaller societies repeat their gifts of last year, but in several cases there is a falling off in their contributions. Surely this is not the year in which any church should permit that to happen. This is the time which the Treasurer has pointed out, when we ought to be prompted as never before "to the spirit of generous giving, a giving born not of mere impulse, but of a quiet determination to do our part."

General Conference Tours

One of the delightful and profitable features of the journey to the Conference in San Francisco next August is the opportunity to visit Unitarian churches en route. The trip has been planned with this especially in mind, and the churches concerned are already making plans for the meetings which will result. There have been requests from several churches far from the route as planned, for delegations at least to visit them. In some instances it will be possible, by careful preliminary planning, to arrange for such delegations. At centres like Portland and Los Angeles, for instance, speakers will visit churches of the vicinity, spending the time which the main party spends in the larger place. The Unitarian Pilgrimage (as the party is getting to be called) offers in this way an exceptional opportunity of visiting cities of Western Canada and the United States. The party will go into these cities not merely as tourists but as friends with a special reason for the visit. At the larger places time has been provided for meetings, but time and facilities are also afforded for sightseeing. The American Unitarian Association, as has already been announced, is to co-operate with the General Conference by sending with the tour a speaking party of such quality as will insure the success of the meetings.

Full details regarding arrangements for the trip, which can be made at very low cost, may be had by applying to Thos. Cook & Son, 336 Washington St., Boston, Mass., which firm is to conduct the party, or to the Rev. Sydney B. Snow, Chairman of the Committee on Transportation, 2 Chestnut St., Boston.

Department of Religious Education

The Religious Education Association holds its twelfth general convention at Buffalo, N. Y., beginning March 3d.

This Association is of especial interest to our people. It brings to-

gether scholars of the first rank to consider the most important question, that of a wise religious education of the rising generation. It is absolutely non-sectarian. It is wholly scientific in its spirit and method. Its gatherings are always large, enthusiastic, and pervaded by a religious spirit. The present policy of the Association is to alternate in its plans between meetings for the study of topics that concern chiefly a comparatively few specialists, as was the case at the meeting held at New Haven last March, and meetings for the presentation of topics of wider interest, as is to be the case at Buffalo, this year. Speakers of national reputation have been secured, and a large gathering is assured.

The first session of the Buffalo convention is to be devoted to the Sunday school. A Commission on Grading, under the chairmanship of Rev. William I. Lawrance, is to make its report, and directors in Sunday school work in several of the leading denominations have signified their intention of being present and taking part in the discussion. The report to be discussed is the outcome of a study of the subject made throughout the year, and embodies the judgment of university professors, national and state commissioners of education, public school superintendents and denominational directors of religious education. Various grading-schemes are now in use in Sunday schools and by publishing houses. If any uniform plan can be agreed upon it will be of value to all engaged in this work.

Other sessions of the Sunday School Department of the Association will consider "The Psychology of the Development of the Child," under the leadership of Dr. L. J. Bradner, of New York, "City and Community Institutes," with a paper by Prof. Walter S. Athearn, and "Worship in the Sunday School," by the commission of which Dr. B. S. Winchester is chairman. All these sessions promise to be of value. Any church in our denomination would be well rewarded by sending at least one representative to these meetings.

The American Unitarian Association has recently acquired a set of slides, 80 in number, reproducing for use in the stereopticon the paintings of William Hole illustrating the Life of Jesus. This is the most important series of illustrations of the gospel story so far produced, and our schools are to be congratulated on having these valuable slides placed at their disposal. They have been arranged in six groups, and it is strongly recommended that no more than one group be used at a time. In this way the pictures may be made distinctly educative, not merely entertaining. The slides are for the free use of the schools, but users are expected to pay transportation charges both ways and to pay for broken slides at the cost price, one dollar each. A brief account of the slides has already appeared in the Christian Register, and a pamphlet giving teaching-material to be used as the pictures are shown is being prepared. Pending the appearance of this pamphlet, superintendents and ministers using the slides are urged to prepare brief statements and quotations that can be used as the slides are shown and that will make plain the teaching the pictures are intended to convey.

The Beacon Press has just issued, for the use of our schools, two series of questions and answers on the Bible, one on the Old Testament and one on the New Testament. These are intended to be used by superintendents with the entire school, preferably, as experience indicates, at the end of the sessions. They will also be found helpful in class work and in the home. The questions and answers were prepared by the Secretary of this Department and are the outcome of many years' study and trial, in several schools. It is recommended that these be ordered in sufficient quantity to supply each member of the school with a copy. The price of the leaflets is the same for either Testament; single copies 2 cents, 20 cents a dozen and $1.50 per hundred.

A new Bulletin is now on the press and will soon be ready for distribution. It is by Mrs. Ella Lyman Cabot and is entitled, "Can Religion be Taught in the Sunday School?" Those who have

been privileged to read the advance sheets of this Bulletin have been fascinated by its brilliancy and stirred by its appeal. It should be placed at once in the hands of every minister, Sunday-school officer and teacher, and every father and mother in our body. It is No. 8 in our series of Bulletins and may be had without cost on application to the American Unitarian Association.

Department of Foreign Relations

The International Union of Free Christian Women, organized at the Paris Congress in 1913, has been able to overcome the difficult test which was laid upon all endeavors to bring about an exchange of intellectual and spiritual values between its members who belong to nations now at war with each other. It needed this experience to prove what a firm bond it is possible to create between those who work together for religious purposes on the same basis of faith, hope and love. The central office of the Union which has been established in London under the secretaryship of Miss Brooke Herford was transferred on the fifth of September to Leiden, Holland, and its conduct was committed to Miss Van Ecke. Rev. Miss Carola Barth of Frankfort-on-Main, who is president of the Religious Educational Society of Germany and a well known liberal, was requested to take in charge any English woman in Germany who might be in need, while Miss Brooke Herford will care for needy German women in England. Up to the middle of September the English Committee were able to help twenty-five German women in London with sympathy, counsel and service, who had been thrown into distress or embarrassment because of the war. In Holland the main work is to obtain for German or English women personal information concerning their relatives or friends in the enemies' country. Up to November 14th they were able to convey letters to 228 persons. In Geneva, Switzerland, and in Italy there are branches. In our own country Miss Marquand represents the International Union.

Department of Comity and Fellowship

The Peace Committee of the Massachusetts Federation of churches, representing 2,000 Protestant Societies of the State has held five sessions at the Unitarian Building. It includes seven different denominations. We subjoin the platform and principles adopted.

Peace Platform of the Massachusetts Federation of Churches

The motives which underlie the present armed conflict in Europe are deep-rooted and complex. Among them are irrational and deplorable race and group hatreds, a mistaken sense of what constitutes national honor and safety, revengeful memories, personal ambitions and private greed, and a dangerous militarism which seeks justification and glory in war. All of these imply a wide departure from the spirit of Christ and his appeal to reason and right.

War, on the contrary, appeals to material force. It determines no question of right or wrong; and deliberate preparation for it cannot promote a spirit of peace but rather stimulates continued suggestions of violence.

It appears to us clear that the nations now at war are fighting mainly for commercial supremacy and for the control of the trade routes of the world. If this be the case, conflict cannot be prevented until trade routes, cables, etc., are neutralized under the joint protection of all nations, and until their mutual relations are so regulated as to secure equal protection for their foreign trade.

Such regulation, we believe, can only be secured and made permanent (1) by accepting the plain teaching of Jesus Christ as to the brotherhood of man, and (2) by providing means which will enable nations to secure peacefully, through a mutual tribunal, such results as are reasonable and right. Hence we regard with favor the development of the Hague plan by adding an adequate representative tribunal and police force, and would urge that Christian Churches give a

large place in their teaching, worship and work to the promotion of peace founded upon principles of reason, justice, sympathy and good-will.

We desire heartily to express our approval of the President's declared policy of neutrality and restriction in naval construction at the present time. To increase the army or navy, under existing conditions, would seem unnecessary as defence, unwise as expense, well calculated to provoke suspicions and increased armaments abroad; while it would be of no service at home except to encourage militarism and enrich such private corporations as manufacture munitions of war.

We agree with the position taken by the Federal Council of the Churches of Christ in America "disapproving of loans by American capitalists for belligerent purposes," and we further disapprove of the sale to belligerents of all munitions of war.

The present world-wide war makes it evident that the forces of peace, working apart, have been unable to preserve peace. It would seem equally clear, that continuing to work separately, they will be as ineffective in restoring peace or in removing the evils that led to war.

We urge, therefore, as the need of this world crisis, cooperation and concentration—cooperation to secure some common platform, which will express fairly the judgment of this nation—and concentration upon some one program of action, which will make impressive this common platform This nation, through its churches, peace societies, trade unions, organizations of capital, women's clubs, young people's societies, and all other peace forces, should unite through representative committees and great public meetings to proclaim with one voice its condemnation of war and its desire for peace.

We commend as a Platform for Consideration

1. The appeal of nations must be to justice, based on reason and right, and not to force.

2. Progress, religious, ethical and industrial, has made mankind one family and nations members of the common household. War is therefore mutual waste and destruction.

3. All nations, and not merely two or three; the people, and not alone a few diplomats, should decide for or against war and the conditions of peace.

4. In international matters nations should act in groups, under a representative form of government, which should include a legislature, judiciary and an executive.

5. The executive should be an international police, made up of quotas from the nations, forming a force by land and sea strong enough to preserve order, prevent war and protect life and trade.

6. A patriotism that is consistent with the love and service of mankind should be honored and taught in Church, State and School.

7. As every added day of war involves incalculable economic waste and ever increasing suffering and sorrow, and as a crushing defeat will promote arrogance and cupidity on the one side and revengeful and bitter memories on the other, thereby augmenting in both the militaristic spirit with all its evils, an early peace should be sought and urged by neutral nations, and especially by the United States.

Adopted February 5, 1915.

PEACE COMMITTEE:

Rev. Emelius W. Smith, *Chairman*
Roger W. Babson
Rev. Charles Conklin, D. D.
Judge Robert F. Raymond
Rev. Wilbur K. Thomas
Rev. Charles W. Wendte, D. D.
W. Stewart Whittemore, M. D.

Department of Social and Public Service

As *Word and Work* goes to press an announcement is made of a Conference of Social Service Committees of Unitarian Churches on February 25th at the First Church in Cambridge. The meeting is held under the joint auspices of the Social Service Committee of the First Parish and of this Department, the purpose being to discuss in a very informal way vital questions of the social work of our churches in the light of the experience in the

several committees. Unfortunately no report of the meeting can be included in this issue of *Word and Work* but it should prove very helpful.

One of the very important subjects which are before the churches this winter is that of unemployment. In this emergency there is an opportunity for every church to show its interest in the common welfare, in definite and practical ways. Of course it is not be be expected that the churches can solve the problem. It is too great for any one group of organizations to settle permanently. Before this can be done the doors of opportunity must be opened much wider than they are at present. The churches, however, at the present moment can render valuable assistance. The Church of the Saviour in Brooklyn has been unusually successful in arousing the interest of the congregation in the subject and in finding work for those who greatly needed it. In the church *Calendar* which was sent out on February 1st there was included a printed slip headed: "Your help is needed in the solution of the unemployment problem in the neighborhood of our own parish activities. Do you know of some job or could you not give a man or woman a day's work about your home or place of business?" Then followed a brief statement concerning 106 persons who were registered at Willow Place Chapel as needing employment. The circular concluded with four special appeals to which answers were imperatively required. A few lines set forth the facts in each instance and indicated the special urgency. On the Sunday following the distribution of the *Calendar* it was reported that forty people had been placed that week. This method of cooperation to secure work for individuals or families in desperate need is simple but effective and could easily be adopted elsewhere. Certainly if the churches do not exert themselves to their utmost at such a time as this, they cannot complain if those outside doubt somewhat the sincerity of their professions of brotherly interest.

In Massachusetts several measures of importance are before the State Legislature. Three of these concern the penal system of the Commonwealth. House Bill No. 783 establishes a Department of Prisons to consist of a commissioner of prisons, four deputy commissioners, all of whom are to be paid, and an advisory board of five members to be known as the Prison Board. This bill is designed so to organize the Department of Prisons that the commissioner will be personally responsible for its administration and efficiency. In the Board as at present constituted we suffer from divided responsibility. The second measure is House Bill No. 914 which provides that if a person is sentenced to the state prison, except for life or as an habitual criminal the court shall not fix the term of imprisonment, that is, the sentence shall be indeterminate. The best thought on the subject of punishment for penal offenses is in favor of a sentence of this kind. Experience has proved conclusively that the common practice of sentencing for a definite period has practically no effect in the reform of a criminal and defeats the very end which the sentence is supposed to secure. The third step in the reform of our prison system is the placing of all county penal institutions under the care of the State. At present the county institutions are governed by county officers and the results are unfortunate from every point of view. In these institutions persons of all ages and both sexes, from boys to habitual criminals, from murderers to simple drunks, are confined under the same roof. This is a great evil in itself and prevents the proper treatment of any single class. The only hope of anything approaching proper or humane treatment of the inmates of the prisons is the classification of the prisons themselves and the assignment to each of a particular class of criminals.

The Governor in his inaugural address has warmly advocated all of these measures. If the readers of *Word and Work* feel that they should become law they can make their influence felt by addressing letters to this effect to their respective senators and representatives at the State House, Boston.

The New Hymn and Tune Book

Publication Department

It is encouraging to be able to report that during the past month the following societies have ordered The New Hymn and Tune Book: Hopedale, Nantucket and New Bedford, Mass., and the Second Church, Brooklyn. The book has now gone to its fourth printing within a year from the date of publication—a fact which Unitarians generally may accept as the best proof of the adaptability of the book for the purposes of a liberal church.

It might be interesting to know that this book may also be had under the imprint of The Beacon Press, in which no denominational mark appears. This will prove of special value to union churches and in this form it may well be recommended to churches of other fellowships whose denominational publishing houses do not offer a hymn book thoroughly representative of the liberal point of view. Any of our ministers who have the opportunity to do so would confer a favor upon their liberal-minded contemporaries by calling attention to this edition of the Hymn Book, while at the same time earning the appreciation of your Publication Department for your offices in its behalf.

When Ordering Tracts

One of the chief functions of the Association is the printing and distributing, free of charge, of a large number of tracts and pamphlets. These are sent wherever called for, thus entailing a large annual item of expense in our missionary budget. In order to make the best possible use of the funds available for the purpose, the co-operation of our people is solicited in the direction of economical and efficient distribution. Frequent trouble and needless expense are caused by ambiguous orders which might, with a little care on the part of the writer, have been prevented.

This Department has prepared a form of order blank for this purpose and is glad to supply copies to any persons who are in the habit of ordering tracts. The use of this form should eliminate all possible misunderstanding and make for the most efficient and economical distribution of our literature. Persons ordering who have not these blanks at hand will help the cause by specifying carefully the tract number, the series, and the number of copies wanted of each tract, together with full shipping directions. One of these blanks is slipped into every tract order sent out from headquarters and correspondents are urged to save these and use them when sending in their next order for free literature.

BOOKS OF THE MONTH

The following recent books which may be classed as "books on liberal religion," "by Unitarian authors" or "about well-known Unitarians," have been acquired during the past month. They may be seen at the Book Room, 25 Beacon Street, and purchased at the accompanying prices.

A Century's Change in Religion, by George Harris; $1.33 by mail.

Church Efficiency, by D. C. Tremaine; 55 cents by mail.

Concentration and Control (A solution of the trust problem), by Charles R. Van Hise; $2.08 by mail.

Lenten Lectures on the Christian Affirmations, by Charles Elmer Beals; $1.05 by mail.

The Man of Nazareth, by Frederick L. Anderson; $1.06 by mail.

Municipal Charters, by Nathan Matthews; $2.12 by mail.

The Present World Situation, by John R. Mott; $1.08 by mail.

Problems of Conduct, by Durant Drake; $1.87 by mail.

The Problem of Lay Leadership, by E. E. Elliott; 55 cents by mail.

The Rise of Modern Religious Ideas, by Arthur C. McGiffert; $1.62 by mail.

The Romance of Preaching, by Charles Sylvester Horne; $1.35 by mail.

The Stewardship of Faith, by Kirsopp Lake; $1.60 by mail.

Studies in the Spirit and Truth of Christianity, by William Temple; $1.31 by mail.

What makes a Nation Great? by Frederick Lynch; 80 cents by mail.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

The Apprentices We Need

Five minute addresses delivered at New York League Conference December, 1914

If our Alliance work is worth while we must take care that the *young people* of today are being educated to carry on the work in the *future*. We, as a body need apprentices!—Our officers need understudies. We should constantly *have in the making* the workers and leaders of tomorrow. I will say boldly that the place to begin the education of a future leader of Unitarian activities is in the cradle, and I believe the first great principle to teach is obedience. If one is to command he must first learn to obey. "Obedience is the key to every door."—*George MacDonald*. We need apprentices trained in obedience!

Then I would have the little child surrounded in its home by a religious atmosphere. Let me commend to you a sermon by Dr. Dole, entitled: "The Household Religion." It is on the list of our denominational tracts: (No. 270). I hope that every mother here today, and especially every mother of young children will secure a copy, and absorb every word of it. The element of religion should be strong in our apprentices. We need those trained in obedience and religion! While in the imitative stage of development, I would have the child learn from its parents:—by their conversation, by their hospitality, and by their conduct, another great principle: reverence. Do you know that reverence is considered rather old-fashioned nowadays? Perhaps you have heard the story of the grandfather who said: "Things are different from what they were when I was young! I was taught to listen when the grown-ups were talking. I was given the drum-stick when turkey was the dinner. Didn't I look forward to the time when I should be a grown-up, and the second joint and the breast meat should come my way! I *am* a grown-up, but times have changed, and the youngsters are all important nowadays, and am still eating the drumstick?" We need apprentices trained in obedience, religion and reverence.

Mechanical powers, such as steam and electricity can be utilized for the world's work, so can the superfluous energy of a healthy child be put in harness, and the spirit of the helping hand developed for all time. Such children are sometimes overpowering but the very trait you may criticise when untrained becomes personal magnetism, and executive ability when properly guided. The future needs such children for its leaders! Let us steer them in the right direction while the opportunity is ours. *Now* the time has come to interest the girl in denominational activities; to secure for her membership in a club or society engaged in philanthropy whose object is to lend-a-hand.

As a member of the Junior Fellowship Committee, I want to notice the conditions in three towns which I visit as director. In one, an unsectarian "Camp Fire Girls" organization has captured the girls from the Unitarian parish, and therefore there is no possibility of starting a Junior Alliance there. The *branch* has no recruits to fill its ranks. In the second town there is hearty co-operation in the various organizations of the parish. *They* are able to differentiate interference and co-operation and harmony prevails. The third town has a "Lend-a-Hand," with an Alliance woman as a leader. *Some outside girls* have joined for the sake of doing social service work with their *day*-school classmates. This Lend-a-Hand club thinks it can *not* subscribe

to the model by-laws prepared by our committee because the members are not all Unitarians. I know this club is doing splendid unselfish social work—but it is *not* a part of a great denominational whole.

I can not think that anyone should be allowed membership in a Lend-a-Hand (the very name of which suggests Edward Everett Hale and Unitarianism,) who can prevent the body as a whole from subscribing to the by-laws, which aim to prepare girls for membership in the branch; and, for the payment of $1.00 annually, invite the President or her representative, to a place on the Executive Board of The Alliance Branch. I look for help on this point through discussion. I believe in the interdenominational handshake, I know that it has come, through work for community betterment: such as temperance or district nursing, when creeds have been forgotten because of the broader interest in a common cause. But the workers we need to help in the making of our Unitarian work, are those who, with their earliest intelligence breathe in the spirit of Our Faith, and take each grade of denominational training as a preparation for the next step higher.

Our junior organizations exist to promote fellowship and co-operation among the girls of our churches; and, by *reaction* to teach them *service*. We need apprentices trained in service. Besides being educated in obedience, religion, reverence and service, we would claim for our young people also, skill in the practice of parliamentary law. The lack of this art is so apparent in the branches that I cannot advocate too earnestly the teaching of the proper conduct of meetings to children as soon as they are *old* enough to become *members* of an organization. We need apprentices who have learned rules of order and can recognize each other's rights under *law*. We need apprentices trained in obedience, religion, reverence, service and law.

ALICE AUSTIN COOLIDGE.

The Leaders We Need

The statement of our subject implies that our officers should be leaders. If in every spot where there is an Alliance branch we had the leaders we need, the efficiency of our organization would be increased a hundred fold. Where shall these leaders be found?

The first point to be emphasized is the necessity of a careful choice of officers, each chosen for her fitness for the position she is to fill. This brings us at once to the little appreciated, but dangerously powerful Nominating Committee, whose task has often more of odium than of honor. How shall that committee be made up? Not by haphazard naming of members from the floor, one who is present and therefore comes to mind, or one who because absent is unable to decline! Neither is it democratic to have all the members appointed by the Chair or Executive Board. All or a part may well be elected at the annual meeting from candidates as carefully chosen as are the officers themselves. (Excellent members of the Nominating Committee are Past Presidents, who know the requirements of each office, are acquainted with the workers, and have always the best interests of the branch at heart. They will not minimize the duties with the mistaken idea that this is the way to secure good officers. They realize that it is no compliment to a woman to ask her to assume duties that will require no time or effort)!

Now having accepted for the time a gratuitous position on the Nominating Committee, we proceed to look for our President, the real leader of leaders, with whom rests the final responsibility for success large or small, for the standards set, if not reached, in program, work undertaken, and in the spirit of the organization. We shall seek the woman of large administrative ability, who possesses the great art of getting people to do things and making them really want to do them, and who will leave to these others their respective duties with just enough oversight to prevent miscarriage of plans. She must be a parliamentarian? Enough to maintain order, expedite business, and see that justice is done to all. Any one who will can learn to do that.

She must be a woman of vision, able to shape policies, to see things in all their

bearings, ready to guide towards a definite goal. She will never drive, neither will she be content to drift. She must be willing to give much time and thought to her office, contributing something to every meeting, putting much into it, nothing less than herself.

As ours is a religious organization the leader must be spiritually minded, a believer in the Church, eager to cooperate with the Minister in all possible ways. A branch president should recognize her relation to the general body, and no woman should be chosen who is not interested, and in all probability will never become interested, in anything but local work. With greater knowledge of the aims of The Alliance the larger interest should be aroused. Just here is one of our weakest spots. If a branch president has a live sense of the missionary opportunity and the noble field of service before us in all these United States and Canada, she will communicate her enthusiasm to the members. For with all her other qualifications, she must be able to inspire those who work with her and look to her.

Can she be trained? Personality counts for much, we must admit. But some training will be useful as vice-president, director or other board member, in association with an esteemed leader.

Having found our President we must give her able support that she may be free to keep herself fit for the large responsibilities that are hers. Let us make the office of Vice-President respectable and respected with well defined duties—program, policy, membership, hospitality—and let us have the office at last taken seriously. In addition to proving a source of weakness on the staff, the wrong person here brings to the fore the undesirable candidate for the higher position.

For Secretary we shall search out the woman who can execute and has a "talent for detail." The President sets the pace, the Secretary keeps all in step. She must know, not everything, but where information is to be found, she must keep track of all, must be ever alert, abreast of her work, the servant of all, and the President's hands and feet. (It is not possible here to enumerate the duties or to speak of the nature of reports.) We must choose the woman who answers letters promptly. And how fortunate that branch is whose Secretary finds time to write the extra letter, making misunderstanding impossible, creating good feeling by a word of appreciation of act or speech, and bringing cheer to the stay-at-home!

Again we shall choose the woman who will be glad to keep in touch with the larger organization and who knows that communications belong not to her, are destined not for her private waste basket, but for her branch or Executive Board.

The Treasurer we shall select not alone for her ability to keep accounts, but for her sense of proportion, her wisdom in guiding the branch, not to *hoard* its money, but to *spend* for what is worth while. This woman will have a sympathetic comprehension of Southern Missionary Work, of Alliance Appeals, of the possibilities of international fellowship, as well as of local Church and community needs.

For committees we shall take women who will devote themselves to the particular work in hand, making it for the time their chief interest outside the home. And here we remember to provide for a limited term of office, as many a woman may be secured for a stated period who would not guarantee the great amount of time and service for an indefinite term.

To all the above there must be a vision of the splendid possible: One at least of the number may well be possessed of a saving sense of humor!

The founders of The Alliance wrote that they had "worked prayerfully and hopefully," and that they "felt the nearness of the Father's presence." The leaders we need will in that same spirit and with equal consecration aim to carry forward the organization of Unitarian women to ever larger service.

CAROLINE S. ATHERTON.

Appeals.

Letters frequently come to the Chairman of the Committee on Appeals and to other Board members asking what

response shall be made to requests for money received from various sources not listed in Word and Work. It may be well to repeat here what has been previously stated that while branches are absolutely free to do what seems to them best, The Alliance as an organization has a definite work for appealing churches that it attempts to do each year, and can accomplish only through the co-operation of the branches. Each Appeal is carefully considered by a committee specially assigned to this duty with members advisedly chosen from different parts of the country. The endorsement of ministers and others who have personal knowledge of actual present conditions is obtained before the Appeal is recommended. The Executive Board gives each case careful consideration and effort is made to ask of the branches only what they may reasonably be expected to contribute. When the Appeal has been approved, it is a part of Alliance work, to which we have set our hands. Here is the opportunity for each branch to give a little and to realize the joy that comes from working with others, "each for all and all for each."

Requests (not Appeals) for help pass from branch to branch and bring returns that promote fellowship in a remarkable way. The requests are generally for articles for fairs. Occasionally when a fair is out of the question because purchasers are few the equivalent of such articles is asked, 25 or 50 cents, and this is forwarded in the same good-will spirit. Many branches have the custom of refusing other requests for money unless they are endorsed by the Board. These requests are sent without the knowledge of officers or committee, no one is responsible, and the total amount of money received is not reported. Here is an obvious lack of team work. It would be perfectly possible for one whose request had been for what appeared good and sufficient reasons refused by the Appeals Committee to write letters to branches and secure more money than was asked in the first place!

Branches that are in doubt may always consult their director. The point worth remembering is that we can achieve more if we all work together.

The San Francisco Conference

The party going to the General Conference in August continues to increase and there will be a pleasant and representative gathering.

A neat poster, "A Unitarian Pilgrimage," has been prepared, is now in the hands of the ministers and will doubtless be in the vestibule of every church in our fellowship. Additional copies of this poster, while they last, are obtainable at the Boston Headquarters. Help us to advertise the Conference by making sure that the poster is displayed in your church.

Social Service

The first recommendation of the new Social Service Committee is that the Branches of the Alliance assist the admirable work of the Carolina Industrial School by giving scholarships. Fifty dollars provides a scholarship for one boarding pupil a year and ten dollars for a day scholar. Branches may do this individually or by groups.

There is no greater service to children and young men and women than the chance to get an education. There is no greater gift to a community than a young life inspired and trained. Assistance to the school is always welcome. This year it is greatly needed. It is a hard year for such schools.

Contributions should be sent to Percy A. Atherton, Esq., Treasurer, 30 State St., Boston, Mass., or they will be forwarded by Mrs. Noyes, Alliance Treasurer.

ALBERTA GARBER SCOTT,
Chairman Social Service Committe.

The Executive Board

The monthly meeting was held February 12, Miss Bancroft in the chair. Three vice-presidents, treasurer, both secretaries, twenty-three directors from Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and New York, and the chairman of the Post Office Mission Committee made a total attendance of thirty-one.

The names of Mrs. John W. Sanborn of Quincy, Mass., and Mrs. Arthur

Sparhawk of Melrose are added to the list of life members.

The name of Mrs. Henry J. Smith has been placed In Memoriam by Unity Circle of Boston and the South Congregational Branch has contributed one hundred dollars in memory of Mrs. Judith W. Andrews.

Three new branches were reported, Roanoke, Virginia, Mrs. Thomas Wirsing, Raleigh Court, President; Shelbyville, Illinois, Mrs. F. O. Bisdee, President; Leicester, Massachusetts, Miss Adeline May, President.

The Board adopted the recommendation of a special committee that $25,000 be raised as an endowment fund in honor of the twenty-fifth anniversary of The Alliance. The chairman of Finance and the Treasurer were added to the committee (Miss Bancroft, Mrs. Cassidy, Mrs. Gilson, Mrs. E. C. Smith).

The Post Office Mission report told of successful efforts to get in touch with workers all over the country.

Particular attention was called to the conferences held at 25 Beacon Street, Boston, on the third Friday of the month at 11 A. M. At a recent meeting the wider use of the lending library was discussed. In February the subject is the distribution of temperance and social service tracts.

It was voted to issue in the near future a leaflet with map and cuts describing the work in our North Carollina circuits. This will give information that branches will gladly welcome and will show why the Southern Circuit work should be generously supported.

The Social Service Committee made definite recommendations that will be submitted to the branches with the object of enabling branch committees to take an active part in advance movements for social welfare.

Because of many letters received it was voted to print in Word and Work a statement calling attention to the difference between Appeals regularly endorsed after careful consideration and requests for money or for articles for fairs that are sent to branches wholly independently and without the knowledge of the Board.

It was voted to take charge of the reception to the General Conference in San Francisco, August 25. The Alliance will hold a luncheon on that day with after luncheon speaking.

The usual public meeting will be held Monday of Anniversary Week and the subject will be "The Aim of Woman's Work for the Church." It was voted to have on Thursday afternoon of that week an open conference for branch presidents and other Alliance women.

The Alliance Travelogue with many slides of officers, groups of workers, churches, etc., and with a description of various lines of work, will be in New England the last of March. Branches that desire to speak for the lecture this spring should address at once, Mrs. F. M. Keezer, 1243 Columbine Street, Denver, Colorado. The cost of transportation is asked of each borrowing society.

Dr. Crothers because of his desire to help Winnipeg is prepared to give during the next two months his new lecture A Literary Clinic to any society that cares to arrange a meeting with the understanding that the proceeds over and above expenses shall go to Winnipeg.

A very interesting letter was received from Mme. Loyson thanking The Alliance for greetings sent to the liberal women of France and speaking of her effort to relieve the suffering about her by opening a convalescent hospital in her own house in Paris.

Miss Bancroft will leave Boston after the March Board meeting to speak in Toledo the 17th, Madison the 19th, Duluth the 22nd, Minneapolis the 24th, St. Paul the 25th, Chicago the 27th, Urbana the 29th, Indianapolis the 30th, Louisville April 1st, Cincinnati April 2nd, Pittsburgh the 5th.

Reports were received from the Pacific Coast and the New England States except Massachusetts.

The next meeting will take place March 12th.

CAROLINE S. ATHERTON.
Recording Secretary.

News from the Branches

The New York League of Unitarian

Women will hold the fifth meeting of the season 1914-1915 on Friday, March 5th, at All Soul's Church, corner Fourth Avenue and East Twentieth Street, New York City, at 11 o'clock. Mrs. M. C. Benjamin will speak of "The Leisure Class." At the March "At Home" of the New York League the Alliance of the Hackensack Church will act as hostess.

The address of Miss Nellie M. Merrill, Secretary of the Peabody Branch is changed to Berry Tavern, Danvers, Mass.

At Milford, N. H., the important feature of the year was the Union Fair in charge of the five Protestant churches in town. A committee consisting of the President and Vice President of each church society made the arrangements and each society received its share of the profits. These fairs for seven successive years have proved a wonderful help in promoting a broader feeling of brotherly love among the different denominations in our community.

Bloomington, Ill., is to be congratulated that its two women's societies have united. The experience of other places warrants the belief that all will work together with greater enthusiasm for larger achievements.

The branches of Eastern Maine have joined together to get a day scholarship for the Carolina Industrial School, eleven dollars has been raised and a thirteen year old boy in the school is being cared for. This is the first scholarship to be provided by a group of Alliance branches.

War Relief

The Treasurer reports $438.75 received for War Relief. $26.75 has been sent as request to the Red Cross fund, and $328 to the British League of Unitarian Women with the request that $158 be used for the Belgians. The $84 received since February first will be forwarded with all other contributions on March first, as may be directed by the donors and the International Committee.

Grateful letters of acknowledgement of this timely help have been received from Miss Brooke Herford, the Secretary of the British League. She writes "It is wonderful how our troubles have brought us together, and let us show the affection we really have for each other though we have never met. We feel drawn closer together than ever before!" "Please convey to The Alliance the sincere thanks of the League Committee for the generosity and the kind and sisterly thoughts which prompted it and say that in accordance with the wishes of the Malden, Mass., branch £5 has been sent to the Belgian hospitals for chloroform in which their poor little hospitals stand so badly in need." A part of the gift "has gone to the fund for helping the families of English officers who have fallen in the war. The poor things are some of them very badly off, and as they don't come in under the Prince of Wales Fund or kindred sources of help they are in a very bad way just now." A part of the gift "has been left in the hands of the Committee for cases of special distress, knowledge of which reach us from time to time from our *own* congregations, as not coming under the province of the usual funds." We hope The Alliance will realize the real gratitude we all feel for the kind thought and deed.

Appeals stand as follows:—

Sacramento, Cal.	$321.
Wheeling, W. Va.	217.
Highland Springs, Va.	117.
Italian Mission	127.
East Lexington, Mass.	109.
Westboro, Mass.	83.
Bellingham, Wash.	85.
Green Harbor, Mass.	25.
Pacific School Students	43.
Meadville Students	45.
War Relief	

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Mr. Sanford Bates, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors'— Monthly Meeting

The seventh regular monthly meeting of the Executive Board of the Young People's Religious Union for 1914-1915 was held in Room 11, 25 Beacon St., Boston, Mass., on Wednesday afternoon, February 3, 1915, at 2.30 o'clock.

In the absence of the president at the time, Mr. McMurdie presided; and there were present: Miss Cline, Miss Simmons, Miss Ward and the secretary.

The secretary read the minutes of the January meeting and they were declared approved.

The treasurer read his report for the month.

VOTED: To accept this report.

The bills were next presented.

VOTED: To pay the bills.

The secretary's report for the month of January was read and approved as read.

The secretary reported for the Annual Meeting Committee that the meetings of both afternoon and evening of May 27, 1915, are to be held in the new Second Church, Boston, Mass., Rev. William L. Sullivan of New York City taking charge of the evening session.

The Chairman of the Union-at-Large reported sending out 76 copies of the January "Word and Work," with tracts.

The president, arriving at this point, reported on the conference held on January 15, 1915, with representatives of the other organizations, when all were in favor of a close co-operation regarding the student problem; several matters were brought up for consideration. Adjournment was made to a later date, subject to the call of the chairman, Mr. Bates.

The president also reported on the Campaign Committee, a general committee of seven having been secured, with an honorary committee of eighteen prominent Unitarians.

It was also reported that Mr. Lyndon has secured the time for our meeting in San Francisco,—Thursday afternoon, August 26—and has communicated with a possible speaker.

VOTED: That Miss Cline be chairman of the Fair Committee, to select her assistants.

VOTED: to adjourn.

Grace R. Torr,
Secretary.

Boston Federation

The mid-winter meeting of the Boston Federation of Y. P. R. U., was held on Sunday, January 31, 1915, at the Church of the Disciples, Boston, Mass. Two hundred and twenty-one young people were present, representing seventeen unions. One delegate came from the South Middlesex Federation.

The business meeting was held in the afternoon. It opened with a devotional service by Rev. Abraham M. Rihbany who also gave the federation a word of welcome to the church. The president, Mr. Frederick G. May, Jr., then asked for the renewed support of all the unions in the work of the remaining half of the year.

After the usual opening business, the Friendly Service Committee reported on the work done through it by different unions at Christmas time. The Social Committee announced that the Indoor Picnic will be held on March 27. The Membership Committee reported that three new members had joined the federation — the Herford Club, King's Chapel Club and the new union at Barnard Memorial.

The Nominating Committee was elected as follows: Mr. Hooper, Mr. Anderson, Mr. Holmes, Miss Pope, and Miss Rothe. It was voted that the president appoint the Hospitality Committee. The meeting closed with a cordial wel-

come to supper served through the hospitality of the Disciples' Guild.

The evening meeting opened at seven o'clock. Rev. Charles W. Casson of Roslindale led the devotional service. Rev. William W. Peck of Winthrop gave the address from the subject, "The Call of the Present Day." He said that this call is that we should give to the future the strength of our religion. To do this we must live our belief in the Fatherhood of God and the Brotherhood of Man.

ABIGAL A. ELIOT,
Secretary.

South Middlesex Federation

On Friday evening, January 22, 1915, the South Middlesex Federation of Young People's Religious Unions held its mid-winter meeting, at the First Unitarian Church, West Newton, Mass., which took the form of a social event, with supper, a play and dancing.

Young ladies from the three Newton churches served the supper while the "Junior Parish" of Cambridge presented "The Twig of Thorns," a three act Irish folk play; the decorations and music were furnished by the Waltham and Arlington young people.

A most enjoyable evening was thus passed, addresses being made by Mr. Carl B. Wetherell, the president of the Federation, and Rev. Frederic Gill of Arlington, Mass. One hundred and forty were present, including guests from the Allen School of West Newton, from Wellesley College and the various guilds in the Federation.

ALDEN V. KEENE,
Secretary.

Life Membership

It is some time since we have had an addition to our Life Membership list; and we are proud of the gain of one, making our total membership 224. The latest is Miss Ellen M. Dean of Helena, Montana, made a member through the courtesy and interest of the Sunday School in Helena, where one of our vice presidents, Rev. H. Houghton Schumacher, is settled.

Campaign Committee

The campaign for the $30,000 Fund is now being waged; there is a general committee of seven, made up of Sanford Bates, *Chairman*, Grace R. Torr, *Secretary*, Edith Melvin, Chester R. Allen, Mallie J. Floyd, Marian D. Richards, O. Arthur McMurdie, and an Honorary Committee of eighteen, as follows: Prof. William Howard Taft, Ex-President, New Haven, Conn.; Dr. Charles W. Eliot, President Emeritus, Harvard College, Cambridge, Mass.; Hon. Horace Davis, San Francisco, California,; Dean Franklin C. Southworth, Meadville Theological School, Meadville, Pa.; Mrs. Caroline S. Atherton, Recording Secretary Alliance Unitarian Women, Boston, Mass.; Mrs. Clara Bancroft Beatley, 11 Wabon Street, Roxbury, Mass.; Hon. Frederick A. Delano, Federal Reserve Board, Washington, D. C.; Hon. George H. Ellis, Massachusetts Senate, Newton, Mass.; Mrs. W. Scott-Fitz, 75 Beacon Street, Boston, Mass.; Mr. Elmer S. Forbes, Secretary League of Unitarian Laymen, Boston, Mass.; Rev. Frederick R. Griffin, Church of the Messiah, Montreal, Canada; Mrs. Clara T. Guild, Dean Tuckerman School, Boston, Mass.; Rev. John Haynes Holmes, Church of the Messiah, New York City; Rev. William I. Lawrance, President Unitarian Sunday School Society, Boston, Mass.; Mrs. Robert Gould Shaw, 51 Commonwealth Avenue, Boston, Mass.; Rev. Eugene R. Shippen, Detroit, Michigan; Rev. Minot Simons, Cleveland, Ohio; Rev. William L. Sullivan, All Souls Church, New York City.

Circular letters are being sent to the unions, friends and all interested, appealing for help towards the desired end. Further information may be procured upon application at headquarters.

Ninth Biennial Bazaar

Plans are already being formulated for the ninth Biennial Bazaar of the Young People's Religious Union, to be held some time next fall; and we wish all our friends and young people's societies to be thinking about the fair

and what they can do to help the cause. As in past years, contributions of money, articles, as well as personal services, are solicited. Suggestions or criticisms of fairs in the past will be appreciated, as we are anxious to avoid previous mistakes and to make the fair a startling success. If you have had or know of a pretty local fair, regardless of denomination, we should be glad of your advice. Any offers of assistance and all suggestions may be made to the chairman, Miss Emily J. Cline, 56 Magnolia St., Dorchester, Mass.

The committee so far is not yet completed but includes to date, Miss Anna B. Ward of West Somerville, Mr. Carl B. Wetherell of Cambridge and Mr. O. Arthur McMurdie, while Miss Lucy Lowell and Mrs. Sydney B. Snow of Boston have consented to act as Honorary President and Vice President, in any event, let us hear from you soon regarding this, please.

Nominations

About this time of year, the Nominating Committee is working on its problems for the year. Recommendations for officers and directors may be forwarded to the chairman, Rev. Dudley H. Ferrell, 112 Glenwood Ave., Brockton, Mass. Others on the committee are Mr. Joseph C. Kiley, Jamestown, N. Y.; Rev. Henry G. Ives, Andover, N. H.; Miss Edith Melvin, Concord, Mass.; and Miss Beatrice A. Clark, Dorchester, Mass.

Contributions

The Finance Committee is issuing follow-up letters to the unions that have not replied to its letter of last November, asking for contribution to the general treasury. It is hoped that no union will neglect to comply with the wishes of the committee as this is a particularly hard year for raising funds; and the co-operation of every member of the Young People's Religious Union is necessary for the successful carrying on of the work. Please bear this notice in mind and bring the question up before your next meeting.

Field Notes

Berkeley, California. "The Channing Club of the Berkeley Church is in most prosperous condition under the really devoted leadership of a young man. He and his charming and whole-souled wife have been a most happy and helpful addition not only to the Channing Club, but to the church at large."

Arlington, Massachusetts. The newly organized Unity Club of Arlington is already showing great enthusiasm among its members, and bids fair to be an active working force in the church life.

Barnard Memorial, Boston, Mass. The Y. P. R. U., of Barnard Memorial is another recent addition to the list of Boston unions.

King's Chapel, Boston, Massachusetts. The King's Chapel Club, an organization of long standing, has recently affiliated with the central body. Its activities along charitable and philanthropic lines are quite well known.

Nantucket, Massachusetts. "The Y. P. R. U., is our newly organized society. We have had four meetings, have elected officers, adopted a constitution, appointed committees and have provided for subjects and leaders to the end of the month. There are about a dozen that we can count on, but we have had as many as twenty present. I am very much pleased with the response."

Dunkirk, New York. "We are about to establish the first Young People's Religious Society ever formed in this church, an Edward Everett Hale League. We shall be glad if you can send us any literature which will help the matter forward, or any suggestion of program."

Dallas, Texas. "I am in receipt of the certificate which I expect to have framed and placed on the walls of 'Emerson Hall,' which is the meeting place of the Y. P. R. U., and the Sunday School. I will endeavor to give my best efforts for the upbuilding of the work among young people in the Southern District. They need a great deal of encouragement. Unless you Eastern people lived in this section of the country for any length of time you can hardly realize what we are 'up against.' The very name of Unitarianism arouses contempt."

Unitarian Temperance Society

Rev. Edgar S. Wiers, *President*, Montclair, N. J.
Mrs. Frank L. Young, *Vice-President*.
Rev. Chester A. Drummond, *Secretary*, Somerville, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.

Unitarians and Alcohol

Rev. Charles F. Dole Pleads for National Prohibition

The anti-alcohol movement is very strong. We have sixteen dry states, seven having come in since the war began. Moreover, National Prohibition won a majority the first time it went before Congress.

The Unitarians have been somewhat slow to come into the anti-alcohol movement but, urged on by Rev. Robert F. Leavens of Fitchburg, the Worcester County Conference,—the largest Unitarian Conference that exists,—gave a morning to the anti-alcohol movement.

Rev. Charles F. Dole made a strong appeal. He said he had slowly come to favor National Prohibition. He explained the bill now before Congress by saying that it did not prevent you distilling wine in your own kitchen, but forbade the manufacture for sale. National Prohibition is a movement to get the liquor interests out of politics, to take out of a great vice the big organized profits, make them illegal, and to remove the ultra-accessibility of liquor that comes from the open saloon. Private distilling there will be, but Mr. Dole pointed out that it would be the difference between a great organized flow and driblets. Of course, any State would be at liberty to make private distilling illegal.

The general sentiment of the assembly seemed to be with Mr. Dole, one layman declaring that while National Prohibition would not do everything, it seemed the only thing that would do anything.

The next speaker was Mrs. William Tilton who said that National Prohibition would be a great reform, if it came on top of enough alcohol education and was flanked by well developed schemes of recreation, substitutes for the saloon.

She showed the posters of the Boston Associated Charities and begged the members of the Conference to have them placed in conspicuous places in their towns.

A committee was appointed to send the educational motor car with its twenty-five lantern slides through Worcester County this summer.

It is hoped that every Conference will have an anti-alcohol morning, and vote to use the lantern slides and posters out doors next summer.

It is amazing how fast a reform will move if only somebody will *do* something.

How Many Unitarians Know

To what Extent Ministers, Teachers, Laymen and Scholars are now Using

The Soul of the Bible

A Book of Selections from the Old and New Testaments and the Apocrypha arranged as synthetic readings, compiled and edited

By

Ulysses G. B. Pierce

¶ Since the first appearance of this work in 1907, over nine thousand copies have been sold, probably more than of any other book in general use among our people. While it does not presume to take the place of the Bible, there is abundant need of a volume of this character, presenting as it does those portions of it which are of lasting value, in a way which should not only be helpful to ministers in selecting readings for the pulpit, but should appeal strongly to those who wish to enjoy its beauty and majesty, and discover for themselves its richer significance.

¶ Each reading is a literary unit, dealing with but one subject, and calculated to make a definite religious impression; whatever would blur this impression is omitted. The volume is therefore free from all allusions that disturb or embarrass.

¶ Each reading is cumulative in interest, concluding with a religious, if not a rhetorical, climax, which leaves in the hearer's mind a sense of moral elevation and completeness.

¶ The readings are synthetic. In each selection the whole Bible is drawn upon, as needed, to develop the subject or to supplement the thought. Isolated passages are brought into relation with the larger thought of which they are generic parts, thus utilizing many short passages of great beauty and power which would otherwise be neglected because of their fragmentary character.

¶ The value of the book is enhanced by the addition of a complete index. Therein are found references to topics, to persons, and to the readings suitable for various occasions, such as Christmas, Easter, etc. The contents of the volume are thus made easily available.

Two editions: Cloth, gilt top, 4½ × 6½ inches; pages, 532; price $1.25 net; by mail, $1.39. Thin paper edition, full flexible leather, round corners, gold over red edges, narrow margins, reducing the size to 3½ × 6 inches; price boxed, $1.60 net; by mail $1.68.

THE BEACON PRESS

25 Beacon Street - - - Boston, Mass.

BOOKS ON PEACE AND WAR by DAVID STARR JORDAN

AMERICA'S CONQUEST OF EUROPE

OF WHICH PART II IS ENTITLED

WORLD PEACE AND THE TREATY OF GHENT

An address delivered at the World Congress of Heads of Secondary Schools, held in Ghent, August 6, 1913.

A forceful message of peace and good will, presented in the dignified and authoritative language of one who, after many years of careful thought and searching study, has become convinced that war is "the most hideous of calamities, financial, physical, moral." The following extracts will indicate the wealth of wisdom which it contains:

"No nation's honor can be saved by the wholesale slaughter of men, least of all of men in no way responsible for the assumed affront." "On its face, the Treaty of Ghent settled nothing, but in this very fact lies its importance." "America offers no apology for the fact that she stands for peace."

60 cents net; by mail, 68 cents.

A great *ethical* argument against war.

THE HUMAN HARVEST

A study of the decay of races through the survival of the unfit.

An illuminating examination into the problem of heredity, with special reference to the all-important factors of race-development as influenced by the *pursuits of peace* and the *occupations of war.* Although dealing with a serious subject, it is in no way technical or obscure in meaning, its very strength lying in the clearness and directness with which it treats topics of vital concern to every thoughtful citizen.

$1.00 net; by mail, $1.08.

A great *human* argument against war.

UNSEEN EMPIRE

A study of the plight of nations that do not pay their debts.

Lost from sight in the smoke and heat of warfare, but still growing with inexorable force, is piling up behind the struggling nations the great incubus of Debt, the inevitable accompaniment and aftermath of war. In this book Dr. Jordan shows convincingly by logic and statistics that there actually exists an impersonal "Empire of Debt" that can to a certain degree shape the destiny of nations.

$1.25 net; by mail, $1.33.

A great *practical* argument against war.

The above are three of a set of fifteen volumes bound in uniform style, in Japanese hand-made paper over boards and parchment back, colored end-papers, gilt top, rough edges, gold lettering, with a Grecian coin embossed in gold on the cover. An attractive pamphlet describing each of the fifteen volumes in the set, together with a picture of Dr. Jordan and an account of his interesting career, will be sent upon request.

THE BEACON PRESS

25 Beacon Street

Boston - - - - - Massachusetts